

TATTVA BODHA



Verse 1

साधनचतुष्टयसंपन्नाधिकारिणां मोक्षसाधनभूतं
तत्त्वविवेकप्रकारं वक्ष्यामः ।

*Sādhana-catustaya-sampannādhikārinām mokṣasādhana-bhūtam
tattva-viveka-prakāraṁ vakṣyāmaḥ |*

We shall explain to those who are endowed with the four fold qualifications, the mode of discrimination which is the means of liberation. [Verse 1]

Verse 2

साधनचतुष्टयं किम्? नित्यानित्यवस्तुविवेकः ।
इहामुत्रार्थफलभोगविरागः । शमादिषट्कसंपत्तिः ।
मुमुक्षुत्वं चेति ।

*Sādhana-catustayam kim? Nityānityavastuvivekaḥ |
Ihāmutrārthaphalabogavirāgaḥ | Śamādisatkasampattih |
Mumukṣutvam ceti |*

What are the four-fold qualifications? The capacity to discriminate between the permanent and the impermanent, dispassion to the enjoyment of the fruits of one's actions here and hereafter, the group of six accomplishments (inner wealth) beginning with sama and the yearning for liberation. [Verse 2]

Verse 3

नित्यानित्यवस्तुविवेकः कः?

नित्यवस्त्वेकं ब्रह्म तद्व्यतिरिक्तं सर्वमनित्यम्।

अयमेव नित्यानित्यवस्तुविवेकः।

Nityānityavastuvivekah kah |

Nityavastvekam brahma tadvyatiriktam sarvamanityam |

Ayameva nityānityavastu-vivekah |

What is meant by discrimination between the permanent and the impermanent? The Reality alone is eternal, everything else is ephemeral. This conviction alone is the discrimination between the permanent and the impermanent. [Verse 3]

Verse 4

विरागः कः? इहस्वर्गभोगेषु इच्छाराहित्यम्।

Virāgah kah? Ihasvargabhogesu icchārāhityam |

What is dispassion? The absence of the desire for the enjoyments (of the fruits of one's actions) in this world and in heaven.[Verse 4]

Verse 5. 1

शमादिसाधनसंपत्तिः का?

शमो दम उपरतिस्तितिक्षा श्रद्धा समाधानं च इति।।

Śamādi-sādhana-sampattiḥ kā?

Śamo dama uparatistitiksā śraddhā samādhānam ca iti |

What is dispassion? The absence of the desire for the enjoyments (of the fruits of one's actions) in this world and in heaven.[Verse 5. 1]

Verse 5. 2

शमः कः ? मनो-निग्रहः ।

Samah kah? Mano-nigrahaḥ ।

What is Sama? It is control or mastery over the mind. [Verse 5.2]

Verse 5. 3

दमः कः ? चक्षुरादिबाह्येन्द्रियनिग्रहः ।

Damah kah? Cakṣurādibāhyendriyanigrahaḥ ।

What is Dama? It is the control of the external sense organs such as the eyes etc. [Verse 5. 3]

Verse 5. 4

उपरमः कः ? स्वधर्मानुष्ठानमेव ।

Upamah kah? Svadharmānusthānameva ।

What is uparama or Uparati (as it is also known)? It is the strict observance of one's own dharma (duty). [Verse 5. 4]

Verse 5. 5

तितिक्षा का ? शीतोष्णसुखदुःखादिसहिष्णुत्वम् ।

Titikṣā kā? Śītoṣṇasukhaduḥkhādisahisnūtvam ।

What is titikṣa? It is the endurance of heat and cold, pleasure and pain etc. [Verse 5. 5]

Verse 5. 6

श्रद्धा कीदृशी ?

गुरुवेदान्तवाक्यादिषु विश्वासः श्रद्धा ।

Shraddhā kīdrśī?

Guruvedāntavākyaḍisu viśvāsaḥ śraddhā |

What is the Nature of Sraddha? Faith in the words etc., of the Guru and Vedanta (Scriptures) is Sraddha. [Verse 5. 6]

Verse 6. 1

समाधानं किम्? चित्तैकाग्रता ।

Samādhānam kim? Cittaikāgratā |

What is Samadhanam? It is the single -pointedness of the mind. [Verse 6. 1]

Verse 6. 2

मुमुक्षुत्वं किम्?

मोक्षो मे भूयाद् इति इच्छा ।

Mumuksutvam kim?

Mokso me bhūyād iti icchā |

What is Mumuksutvam? Let me attain liberation. This intense desire is Mumuksutvam. [Verse 6. 2]

Verse 7

एतत् साधनचतुष्टयम् ।

ततस्तत्त्वविवेकस्याधिकारिणो भवन्ति ।

Etat sādhanacatustayam |

Tatastattvavivekasyādhikārīno bhavanti |

This is the four-fold qualification. Thereafter, they become fit for the enquiry into the Truth. [Verse 7]

Verse 8

तत्त्वविवेकः कः ?

आत्मा सत्यं तदन्यत् सर्व मिथ्येति ।

Tattavivekaḥ kaḥ?

Ātmā satyam tadanyat sarvam mithyeti |

What is enquiry into the Truth? It is the firm conviction that the Self is real and all, other than That, is unreal. [Verse 8]

Verse 9

आत्मा कः ?

स्थूलसूक्ष्मकारणशरीराद्व्यतिरिक्तः पञ्चकोशातीतः सन्
अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स आत्मा ।

Ātmā kaḥ?

*Sthūla-sūkṣma-kāraṇa-śarīrād-vyatiriktah pañcakōśātītah san
avasthātrayaśākṣi saccidānanda-svarūpah san yastisthati sa ātmā |*

What is the Self? That which is other than the gross, subtle and causal bodies, beyond the five sheaths, the witness of the three states of consciousness and of the nature of Existence-consciousness-bliss is the Self. [Verse 9]

Verse 10

स्थूलशरीरं किम्?

पञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं

सुखदुःखादिभोगायतनं शरीरम्

अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यतीति

षड्विकारवदेतत् स्थूलशरीरम्।

Sthūlaśarīram kim?

Pañcīkṛtapañcamahābhūtaiḥ kṛtam satkarmajanyam

sukhaduhkādibhogāyatanam śarīram

asti jāyate vardhate viparīnamate apakṣīyate vinaśyatīti

sadvikāravadetat sthūlaśarīram |

That which is made up of the five great elements that have undergone the process of pancikarana, born as a result of the good actions of the past, the counter of experiences like joy, sorrow etc and subject to the six modifications namely, to potentially exist, to be born, to grow, to mature, to decay and to die - is the gross body. [Verse 10]

Verse 11. 1

सूक्ष्मशरीरम् किम्?

अपञ्चीकृतपञ्चमहाभूतैः कृतम् सत्कर्मजन्यम्

सुखदुःखादिभोगसाधनं पञ्चज्ञानेन्द्रियाणि

पञ्चकर्मेन्द्रियाणि पञ्चप्राणादयः मनश्चैकं

बुद्धिश्चैका एवं सप्तदशकलाभिः सह

यत्तिष्ठति तत्सूक्ष्मशरीरम्।

Sūkṣmaśarīram kim?

Apañcīkṛtapañcamahābhūtaiḥ kṛtam satkarmajanyam

sukhaduhkhādibhogasāadhanam pañcajñānendriyāṇi

pañcakarmendriyāṇi pañcaprāṇādayaḥ manaścaikam

buddhiścaikā evaṁ saptaśaśakalābhiḥ saha

yattisthati tatsūkṣmaśarīram |

What is the subtle body? That which is composed of the five great elements which have not undergone grossification, born of the good actions of the past, the instrument for the experience of joy, sorrow etc, constituted of seventeen items, namely, the five sense organs of perception, the five sense organs of action, the five pranas, the mind and the intellect - is the subtle body. [Verse 11]

Verse 11. 2

श्रोत्रं त्वक् चक्षुः रसना घ्राणम् इति पञ्चज्ञानेन्द्रियाणि ।
श्रोत्रस्य दिग्देवता । त्वचो वायुः । चक्षुषः सूर्यः । रसनाया वरुणः ।
घ्राणस्य अश्विनौ । इति ज्ञानेन्द्रियदेवताः ।
श्रोत्रस्य विषयः शब्दग्रहणम् । त्वचो विषयः स्पर्शग्रहणम् ।
चक्षुषो विषयः रूपग्रहणम् । रसनाया विषयः रसग्रहणम् ।
घ्राणस्य विषयः गन्धग्रहणम् इति ।

Śrotram tvak caksuh rasanā ghrānam itī pañcajñānendriyāṇi |
Śrotrasya digdevatā | Tvaco vāyuh | Caksusah sūryah |
Rasanāyā varunah | Ghrānasya aśvinau | Itī jñānendriyadevatāḥ |
Śrotrasya viśayah śabdagrahanam | Tvaco viśayah sparśa-grahanam |
Caksuso viśayah rūpagrahanam | Rasanāyā viśayah rasagrahanam |
Ghrānasya viśayah gandhagrahanam itī |

The five sense organs of perception are the ears, skin, eyes, tongue and nose. The presiding deities of the sense organs of perception are space of the ears, Air of the skin, the Sun of the eyes, Water of the tongue and the Asvini-kumaras of the nose. The field of experience of the sense organs of perception are - cognition of sound for the ear, cognition of touch for the skin, cognition of form for the eyes, cognition of taste for the tongue and cognition of smell for the nose. [Verse 11. 2]

Verse 11. 3

वाक्पाणिपादपायूपस्थानीति पञ्चकर्मेन्द्रियाणि ।
वाचो देवता वह्निः । हस्तयोरिन्द्रः । पादयोर्विष्णुः ।
पायोर्मृत्युः । उपस्थस्य प्रजापतिः । इति कर्मेन्द्रियदेवताः ।
वाचो विषयः भाषणम् । पाण्योर्विषयः वस्तुग्रहणम् ।
पादयोर्विषयः गमनम् । पायोर्विषयः मलत्यागः ।
उपस्थस्य विषयः आनन्द इति ।

Vākpāṇipādapāyūpasthānīti pañcakarmendriyāṇi |
Vāco devatā vahniḥ | Hastayorindrah | Pādayorvisnuh |
Pāyormrtyuh | Upasthasya prajāpatih | Iti karmendriyadevatāh |
Vāco visayah bhāṣanam | Pānyorvisayah vastugrahanam |
Pādayorvisayah gamanam | Pāyorvisayah malatyāgah |
Upasthasya visayah ānanda iti |

The five sense organs of action are - speech, the hands, the legs, the anus and the genitals. The presiding deities of the organs of action are - Agni (fire) of speech, Indra of the hands, Visnu of the legs, Yama of the anus and Prajapati of the genitals. The function of speech is to speak, that of the hands to grasp things, of the legs locomotion, of the anus elimination of waste and of the genitals pleasure (procreation). [Verse 11. 3]

Verse 12

कारणशरीरं किम्?

अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं
सत्स्वरूपाज्ञानं निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम्।

Kāraṇa śarīram kim?

*Anirvācyānādyavidyārūpaṁ śarīradvayasya kāraṇamātram
satsvarūpājñānam nirvikalpakarūpaṁ yadasti tatkāraṇaśarīram |*

That which is inexplicable, beginningless, in the form of ignorance, the sole cause of the two bodies (gross and subtle), ignorant of one's own true nature, free from duality - is the causal body. [Verse 12]

Verse 13. 1

अवस्थात्रयं किम्?

जाग्रत्स्वप्नसुषुप्त्यवस्थाः।

Avasthātrayaṁ kim?

Jāgratsvapnasusuptyavasthāḥ |

What are the three states? They are the waking, dream and deep sleep states. [Verse 13. 1]

Verse 13. 2

जाग्रदवस्था का ?

श्रोत्रादिज्ञानेन्द्रियैः शब्दादि - विषयैश्च
ज्ञायते इति या सा जाग्रदवस्था ।
स्थूलशरीराभिमानी आत्मा विश्व इत्युच्यते ।

Jāgradavasthā kā?

*Śrotrādijñānendriyairśabdādivisayaishca
jñāyate itiyā sā jāgradavasthā |*

Shtūla-śarīrābhīmānī ātmā viśva ityucyate |

What is the waking state? The state of experience in which the sense objects like sound are perceived through the sense organs like the ears, is the waking state. The Self, identifying with the gross body, is then called Visva. [Verse 13. 2]

Verse 13. 3

स्वप्नावस्था केति चेत् जाग्रदवस्थायां
यद् दृष्टं यत् श्रुतं तज्जनित-वासनया निद्रासमये
यः प्रपञ्चः प्रतीयते सा स्वप्नावस्था ।
सूक्ष्मशरीराभिमानी आत्मा तैजस इत्युच्यते ।

Svapnāvasthā keti cet jāgradavasthāyām

*yad dr̥ṣṭam yat śrutam tajjanita-vāsanayā nīdrāsamaye
yah prapañcaḥ pratīyate sā svapnāvasthā |*

Sūksmaśarīrābhīmānī ātmā taijasa ityucyate |

For the question, what is the dream state, the explanation is the world that is projected while in sleep from the impressions born of what was seen and heard in the waking state is called the dream state. The Self identified with the subtle body is called Teijasa. [Verse 13. 3]

Verse 13. 4

अथ सुषुप्त्यवस्था का? अहं किमपि न जानामि
सुखेन मया निद्राऽनुभूयत इति सुषुप्त्यवस्था।
कारणशरीराभिमानी आत्मा प्राज्ञ इत्युच्यते।

*Atha susuptyavasthā kā | Aham kimapi na jñāmi |
Sukhena mayā nidrā'nubhūyata iti susuptyavasthā |
Kāraṇaśarīrābhimānī ātmā prājña ityucyate |*

Then what is the deep sleep state? That state about which one says later, "I did not know anything, I enjoyed good sleep," is the deep sleep state. The Self identified with the causal body is called Prajna. [Verse 13. 4]

Verse 14. 1

पञ्च-कोशाः के?
अन्नमयः प्राणमयः
मनोमयः विज्ञानमयः आनन्दमयश्चेति।

*Pañca-kośāḥ ke |
Annamayah prānamayah
manomayah vijñānamayah ānandamayaśceti |*

What are the five sheaths? They are annamaya, pranamaya, manomaya, vijnanamaya and anandamaya. [Verse 14. 1]

Verse 14. 2

अन्नमयः कः ?

अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिं प्राप्य

अन्नरूपपृथिव्यां यद्विलीयते तदन्नमयः कोशः स्थूलशरीरम् ।

Annamayah kah?

Annarasenaiva bhūtvā annarasenaiva vṛddhim prāpya

annarūpapṛthivyām yadvilīyate tadannamayah kośah sthūlaśarīram |

That which is born from the essence of food, grows by the essence of food and merges into the earth, which is of the nature of food is called the food sheath or the gross body. [Verse 14. 2]

Verse 14. 3

प्राणमयः कः ?

प्राणाद्याः पञ्चवायवः वागादीन्द्रियपञ्चकं प्राणमयः कोशः ।

Prānamayah kah?

Prānādyāḥ pañcavāyavah vāgādīndriya- pañcakam prānamayah kośah |

What is Pranamaya kosa? The five physiological functions like Prana etc and the five organs of action like speech etc together form the vital air sheath. [Verse 14. 3]

Verse 14. 4

मनोमयः कोशः कः ?

मनश्च ज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति
स मनोमयः कोशः ।

Manomayah kośah kah?

*Manaśca jñānendriyapañcakam militvā yo bhavati
sa manomayah kośah |*

What is Manomaya kosa? The mind and the five sense organs of perception together form the mental sheath. [Verse 14. 4]

Verse 14. 5

विज्ञानमयः कः ?

बुद्धिज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति
स विज्ञानमयः कोशः ।

Vijñānamayah kah?

*Buddhijñānendriyapañcakam मिलित्वा yo bhavati
sa vijñānamayah kośah |*

What is Vijnanamaya? The intellect and the five sense organs of perception together is the intellectual sheath. It is subtler than and pervades the former three sheaths. It control the other three. It constitutes the intellect and the five sense organs or perception. The five sense are common to both the mental and intellectual sheaths as perception involves both the mind and the intellect. [Verse 14. 5]

Verse 14. 6

आनन्दमयः कः ?

एवमेव कारणशरीरभूताविद्यास्थमलिनसत्त्वं
प्रियादिवृत्तिसहितं सत् आनन्दमयः कोशः ।
एतत् कोशपञ्चकम् ।

Ānandamayah kah?

*Evameva kāraṇaśarīrabhūtāvidyāstha- malinasattvam
priyādivṛttisahitam sat ānandamayah kośah
Etatkośapañcakam |*

What is anandamaya kosa? Established in ignorance, which is of the form of the causal body, of impure nature, united with thoughts like priya etc is the bliss sheath. These are the five sheaths. [Verse 14. 6]

Verse 15

मदीयं शरीरं मदीयाः प्राणाः मदीयं मनश्च
मदीया बुद्धिर्मदीयम् अज्ञानमिति स्वेनैव ज्ञायते
तद्यथा मदीयत्वेन ज्ञातं कटककुण्डल-गृहादिकं
स्वस्माद्भिन्नं तथा पञ्चकोशादिकं स्वस्माद्भिन्नं
मदीयत्वेन ज्ञातमात्मा न भवति ।

*Madīyam śarīram madīyāh prāṇāh madīyam manaśca
madīyā buddhirmadīyam ajñānamiti svenaiva jñāyate
tadyathā madīyatvena jñātam kataka-kundalagrhadikam
svasmādbhinnam tathā pañcakośādikam svasmādbhinnam
madīyatvena jñātamātmā na bhavati |*

Just as bangles, ear-rings, house etc known as Mine are all other than the knower "me", so too, the five sheaths etc are known by the Self as "my body, my pranas, my mind, my intellect and my knowledge" and are therefore not the Self. [Verse 15]

Verse 16. 1

आत्मा तर्हि कः? सच्चिदानन्दस्वरूपः ।

Ātmā tarhi kah? Saccidānandasvarūpah |

Then what is the Self? It is of the nature of Existence, Consciousness, Bliss. [Verse 16. 1]

Verse 16. 2

सत् किम्? कालत्रयेऽपि तिष्ठतीति सत् ।

Sat kim? Kālatraye'pi tisthatīti sat |

What is Existence? That which remains unchanged in the three periods of time (Past, Present and future) is Existence. [Verse 16. 2]

Verse 16. 3

चित् किम्। ज्ञानस्वरूपः?

Cit kim? Jñānasvarūpah |

What is Consciousness? It is of the nature of absolute knowledge. [Verse 16. 3]

Verse 16. 4

आनन्दः कः? सुखस्वरूपः।

Āandah kah? Sukhasvarūpah |

What is Bliss? It is of the nature of absolute happiness. [Verse 16. 4]

Verse 16. 5

एवं सच्चिदानन्दस्वरूपं स्वात्मानं विजानीयात्।

Evam saccidānandasvarūpam svātmānam vijāniyāt |

Thus one should know oneself to be of the nature of Existence-Consciousness-Bliss. [Verse 16. 5]

Verse 17

अथ चतुर्विंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः।

Atha caturvimśatitattvotpattiprakāram vaksyāmah |

Now we shall explain the evolution of the twenty four factors. [Verse 17]

Verse 18

ब्रह्माश्रया सत्त्वरजस्तमोगुणात्मिका माया अस्ति।

Brahmāśrayā sattvarajastamogunātmikā māyā asti |

Depending on Brahman, maya exists, which is of the nature of the three qualities of Sattva, Rajas and Tamas. [Verse 18]

Verse 19

तत आकाशः संभूतः। आकाशाद् वायुः।
वायोस्तेजः। तेजस आपः। अद्भ्यः पृथिवी।

*Tatah ākāśah sambhūtah | Ākāśād vāyuh |
Vayostejah | Tejasa āpah | Adbhyah prthivī |*

From that (Maya), space was born from space, air from air, fire from fire, water from water, earth. [Verse 19]

Verse 20

एतेषां पञ्चतत्त्वानां मध्ये आकाशस्य सात्त्विकांशात्
श्रोत्रेन्द्रियं संभूतम्।

वायोः सात्त्विकांशात् त्वगिन्द्रियं संभूतम्।

अग्नेः सात्त्विकांशात् चक्षुरिन्द्रियं संभूतम्।

जलस्य सात्त्विकांशात् रसनेन्द्रियं संभूतम्।

पृथिव्याः सात्त्विकांशात् घ्राणेन्द्रियं संभूतम्।

*Etesām pañcatattvānām madhye ākāśasya sāttvikāmsāt
śrotrendriyam sambhūtam |*

Vāyoh sāttvikāmsāt tvagindriyam sambhūtam |

Agneh sāttvikāmsāt caksurindriyam sambhūtam |

Jalasya sāttvikāmsāt rasanendriyam sambhūtam |

Prthivyāh sāttvikāmsāt ghrānendriyam sambhūtam |

Among these five great elements, out of the sattvic aspect of space, the organ of hearing, the ear, evolved from the sattvic aspect of air, the organ of touch, the skin, evolved from the sattvic aspect of fire, the organ of sight the eye, evolved from the sattvic aspect of water, the organ of taste, the tongue, evolved from the sattvic aspect of earth, the organ of smell, the nose, evolved. [Verse 20]

Verse 21

एतेषां पञ्चतत्त्वानां समष्टिसात्त्विकांशात्
मनोबुद्ध्यहंकार- चित्तान्तःकरणानि संभूतानि ।
संकल्पविकल्पात्मकं मनः । निश्चयात्मिका बुद्धिः ।
अहंकर्ता अहंकारः । चिन्तनकर्तृ चित्तम् ।
मनसो देवता चन्द्रमाः । बुद्धेः ब्रह्मा ।
अहंकारस्य रुद्रः । चित्तस्य वासुदेवः ।

*Etesām pañcatattvānām samasṭisāttvikāṁśāt
manobudhyahamkāracittāntahkaranāni sambhūtāni |
Samkalpavikalpātmakam manah | Niścayātmikā buddhiḥ |
Ahamkartā ahamkārah | Cintanakartr cittam |
Manaso devatā candramāh | Buddheh brahmā |
Ahamkārasya rudrah | Cittasya vāsudevah |*

From the total sattvic aspect of these five elements the inner instrument of the mind, intellect, ego and memory are formed. The mind is of the nature of indecision. The intellect is of the nature of decision. The ego is of the nature of the notion of doership. Memory is of the nature of thinking or recollection. The presiding deity of the mind is the Moon, of the intellect, Brahma, of the ego, Rudra and of memory, Vasudeva. [Verse 21]

Verse 22 and 23

एतेषां पञ्चतत्त्वानां मध्ये
आकाशस्य राजसांशात् वागिन्द्रियं संभूतम्।
वायोः राजसांशात् पाणीन्द्रियं संभूतम्।
बह्नेः राजसांशात् पादेन्द्रियं संभूतम्।
जलस्य राजसांशात् उपस्थेन्द्रियं संभूतम्।
पृथिव्या राजसांशात् गुदेन्द्रियं संभूतम्।
एतेषां समष्टिराजसांशात् पञ्चप्राणाः संभूताः।

*Etesām pañcatattvānām madhye
ākāśasya rājasāmsāt vāgindriyam sambhūtam |
Vayoh rājasāmsāt panīndriyam sambhūtam |
Vahneh rājasāmsāt padendriyam sambhūtam |
Jalasya rājasāmsāt upasthendriyam sambhūtam |
Prthivyā rājasāmsāt gudendriyam sambhūtam |
Etesām samasti-rājasāmsāt pañcaprānāḥ sambhūtāḥ |*

Among these five elements, from the rajas aspect of space, the organ of speech, is formed From the rajas aspect of air, the organ of grasping, the hands are formed From the rajas aspect of fire, the organ of locomotion, the legs are formed From the rajas aspect of water, the organ of procreation, is formed From the rajasic aspect of earth, the anus, is formed. From the total rajas aspect of these five elements the five vital airs, pranas are formed. [Verse 22 and 23]

Verse 24 and 25

एतेषां पञ्चतत्त्वानां तामसांशात् पञ्चीकृतपञ्चतत्त्वानि भवन्ति ।
पञ्चीकरणं कथम् इति चेत् । एतेषां पञ्चमहाभूतानां
तामसांशस्वरूपम् एकमेकं भूतं द्विधा विभज्य एकमेकमर्धं
पृथक् तूष्णीं व्यवस्थाप्य अपरमपरमर्धं चतुर्धा विभज्य
स्वार्धमन्येषु अर्धेषु स्वभागचतुष्टयसंयोजनम् कार्यम् ।
तदा पञ्चीकरणं भवति । एतेभ्यः पञ्चीकृतपञ्चमहाभूतेभ्यः
स्थूलशरीरं भवति ।

Etesām pañcatattvānām tāmasāṁśāt pañcīkṛta-pañcatattvāni bhavantu |
Pañcīkaranam katham ity cet | Etesām pañcamahābhūtānām
tāmasāṁśasvarūpam ekamekam bhūtam dvīdhā vibhajya ekamekamardham
prthak tūsnīm vyavasthāpya aparamaparamardham caturdhā vibhajya
svārdhamanyesu ardhesu svabhāgacatustayasamyojanam kāryam |
Tadā pañcīkaranam bhavati | Etebhyah pañcīkṛta- pañcamahābhūtebhyah
sthūlaśarīram bhavati |

From the tamas aspect of these five elements, the grossified five elements are born If it is asked to this Pancikarana takes place, it is as follows:

- 1) The tamas aspect of each of the five elements divides into two equal parts.
- 2) One half of each remain intact.
- 3) The other half of each gets divided into four equal parts.
- 4) Then to the intact half of one element, one eighth portion from each of the other four elements gets joined.
- 5) Then Pancikarana is complete.
- 6) From these five grossified elements the gross body is formed.

Verse 26

एवं पिण्डब्रह्माण्डयोरैक्यं संभूतम् ।

Evam pindabrahmāṇḍayorāikyam sambhūtam |

Thus, there is identity between the microcosm and the macrocosm. [Verse 26]

Verse 27 to 31

स्थूलशरीराभिमानि जीवनामकं ब्रह्मप्रतिबिम्बं भवति ।
स एव जीवः प्रकृत्या स्वस्मात् ईश्वरं भिन्नत्वेन जानाति ।
अविद्योपाधिः सन् आत्मा जीव इत्युच्यते ।
मायोपाधिः सन् ईश्वर इत्युच्यते ।
एवम् उपाधिभेदात् जीवेश्वरभेददृष्टिः यावत् पर्यन्तं तिष्ठति
तावत् पर्यन्तं जन्ममरणारूपसंसारो न निवर्तते ।
तस्मात्कारणात् न जीवेश्वरयोर्भेदबुद्धिः स्वीकार्या ।

*Sthūlaśarīrābhīmāni jīvanāmakam brahmapratibimbam bhavati |
Sa eva jīvaḥ prakṛtyā svasmāt īśvaram bhinnatvena jānāti |
Avidyopādhiḥ san ātmā jīva ityucyate |
Māyopādhiḥ san īśvara ityucyate |
Evam upādhibhedāt jīveśvarabhedadrstiḥ yāvat paryantam tiṣṭhati
tāvatparyantam janma-maranādirūpasamsāro na nivartate |
Tasmāt kāranāt na jīveśvarayorbhedabuddhiḥ svikāryā |*

The reflection of Brahman, which identifies itself with the gross body is called the Jiva. This Jiva by nature, takes Isvara to be different from himself or herself. The Self conditioned by ignorance (Maya) is called Isvara. So long as the notion that the jiva and Isvara are different remains, which is due to the difference in the conditioning, till then, here is no redemption from Samsara which is of the form of repeated birth, death etc. Due to that reason, the notion that the jiva is different from Isvara should not be accepted. [Verse 27 to 31]

Verse 32

ननु साहंकारस्य किञ्चिज्ज्ञस्य जीवस्य निरहंकारस्य
सर्वज्ञस्य ईश्वरस्य तत्त्वमसीति महावाक्यात्
कथमभेदबुद्धिः स्यादुभयोः विरुद्धधर्माक्रान्तत्वात्।

*Nanu sāhamkārasya kiñcijjñasya jīvasya nirahamkārasya
sarvajñasya īśvarasya tattvamasīti mahāvākyaāt
kathama- bhedabuddhiḥ syādubhayoh viruddhadharmākrāntatvāt |*

But the jiva is endowed with ego and his knowledge is limited, whereas, isvara is without ego and is omniscient. Then how can there be identity, as state in the Mahavakya (great statement) - That thou art, between these two who are possessed of contradictory characteristics?
[Verse 32]

Verse 33 and 34

इति चेन्न । स्थूलसूक्ष्मशरीराभिमानी त्वंपदवाच्यार्थः ।

उपाधिविनिर्मुक्तं समाधिदशासंपन्नं शुद्धं चैतन्यं त्वंपदलक्ष्यार्थः ।

एवं सर्वज्ञत्वादिविशिष्ट ईश्वरः तत्पदवाच्यार्थः ।

उपाधिशून्यं शुद्धचैतन्यं तत्पदलक्ष्यार्थः ।

एवं च जीवेश्वरयोः चैतन्यरूपेणाऽभेदे बाधकाभावः ।

Iti cenna | Sthūlasūkṣmaśarīrābhīmānī tvam- padavācyārthah |

Upādhivinirmuktam samādhidaśā- sampannam śuddham caitanyam tvampadalakṣyārthah |

Evam sarvajñatvādiviśiṣṭa īśvarah tatpadavācyārthah |

Upādhishūnyam śuddhacaitanyam tatpadalakṣyārthah |

Evam ca jīveśvarayoh caitanyarūpenā'bhede bādhakābhāvaḥ |

If there is such a doubt, no (it is not so) That literal meaning of the word "thou" is the one identified with the gross and subtle bodies. The implied meaning of the word "thou" is pure awareness which is free from all conditionings and which is appreciated in the state of Samadhi. So also the literal meaning of the word "That" is isvara having omniscience etc. The implied meaning of the word "That" is the pure awareness, free from all conditionings. Thus there is no contradiction regarding the identify between the jiva and isvara from the standpoint of awareness. [Verse 33 and 34]

Verse 35

एवं च वेदान्तवाक्यैः सद्गुरूपदेशेन च सर्वेष्वपि भूतेषु
येषां ब्रह्मबुद्धिरुत्पन्ना ते जीवन्मुक्ताः इत्यर्थः।

*Evam ca vedāntvākyaiḥ sadgurūpadeśena ca sarvesvapi bhūtesu
yesām brahmbuddhirutpannā te jīvanmuktāḥ ityarthah |*

Thus by the words of Vedanta and the teachings of the Satguru those in whom the vision of the Truth is born in all beings, are liberated while living (Jivanmuktah). [Verse 35]

Verse 36.1

ननु जीवन्मुक्तः कः ?
यथा देहोऽहं पुरुषोऽहं ब्राह्मणोऽहं शूद्रोऽहमस्मीति
दृढनिश्चयस्तथा नाहं ब्राह्मणः न शूद्रः न पुरुषः
किन्तु असंगः सच्चिदानन्दस्वरूपः प्रकाशरूपः
सर्वान्तर्यामी चिदाकाश-रूपोऽस्मीति
दृढनिश्चयरूपोऽपरोक्षज्ञानवान् जीवन्मुक्तः।

*Nanu jīvanmuktah kah?
Yathā deho 'ham puruso 'ham brāhmano 'ham sūdro 'hamasmīti
drdhanīścayas-tathā nāham brāhmanah na śūdrah na purusah
kintu asangaḥ saccidānandasvarūpah prakāśarūpah
sarvāntaryāmī cidākāśarūpo 'smīti
drdhanīścaya- rūpo 'paroksa jñānavān jīvanmuktah |*

Then who is a Jivan mukta? Just as one has firm belief "I am the body", "I am a man", "I am a brahmin", "I am a sudra", in the same way one who by his immediate knowledge (aparoksa jnana) has firmly ascertained "I am not a brahmin", "I am not a sudra", "I am not a man" but "I am unattached" and of the nature of Existence-Consciousness-Bliss, effulgent, the indweller of all and the formless awareness is a Jivanmukta [Verse 36. 1]

Verse 36. 2

ब्रह्मैवाहमस्मीत्यपरोक्षज्ञानेन
निखिलकर्मबन्धविनिर्मुक्तः स्यात् ।

*Brahmaivāhamasmītyaparokṣajñānena
nikhīlakarmabandhavinirmuktaḥ syāt |*

By immediate knowledge that I am Brahman alone, one becomes free from bondage of all karmas (actions). [Verse 36. 2]

Verse 37. 1

कर्माणि कतिविधानि सन्तीति चेत् आगामिसञ्चित -
प्रारब्धभेदेन त्रिविधानि सन्ति ।

*Karmāṇi katividhāni santīti cet āgāmisañcita-
prārabdhabhedena trividhāni santi |*

If it is asked - how many kinds of karmas are there, (the reply is) there are three kinds of karmas viz Agami, Sancita and Prarabdha. [Verse 37. 1]

Verse 37. 2

ज्ञानोत्पत्त्यनन्तरम् ज्ञानिदेहकृतं पुण्यपापरूपं कर्म
यदस्ति तदागामीत्यभिधीयते ।

*Jñānotpattyanantaram jñānidehakṛtam puṇyapāparūpaṁ karma
yadasti tadāgāmītyabhidhīyate |*

The results of actions, good or bad performed by the body of the realised soul (Jnani) after the dawn of knowledge is known as agami. [Verse 37. 2]

Verse 37. 3

सञ्चितं कर्म किम्?

अनन्तकोटिजन्मनां बीजभूतं सत् यत्कर्मजातं
पूर्वार्जितं तिष्ठति तत् सञ्चितं ज्ञेयम्।

Sañcitam karma kim?

*Anantakotījanmanām bīja bhūtam sat yatkarmajātam
pūrvārjitam tiṣṭhati tat sañcitam jñeyam |*

The result of actions performed in (all) previous births which are in seed form to give rise to endless crores of births (in future) is called sancita (accumulated) karma. [Verse 37. 3]

Verse 37. 4

प्रारब्धं कर्म किमिति चेत्।

इदं शरीरमुत्पाद्य इह लोके एव सुखदुःखादिप्रदं यत्कर्म तत्प्रारब्धं
भोगेन नष्टं भवति प्रारब्धकर्मणां भोगादेव क्षय इति।

Prārabdham karma kimiti cet |

*Idam śarīramutpādy iha loke eva sukhadukkhādīpradam yatkarma tatprārabdham
bhogena nastam bhavati prārabdha-karmanām bhogādeva ksaya iti |*

Having given birth to this body, the actions which give result in this very world, in the form of happiness or misery and which can be destroyed only by enjoying or suffering them is called Prarabdha karma. [Verse 37. 4]

Verse 38. 1

सञ्चितं कर्म ब्रह्मैवाहमिति निश्चयात्मकज्ञानेन नश्यति ।

Sañcitam karma brahmaivāhamiti niścayātmakajñānena naśyati

Sancita karma is destroyed by the firm knowledge, "I am Brahman alone". [Verse 38. 1]

Verse 38. 2

आगामि कर्म अपि ज्ञानेन नश्यति किञ्च आगामि-कर्मणां
नलिनीदलगतजलवत् ज्ञानिनां सम्बन्धो नास्ति ।

*Āgāmi karma api jñānena naśyati kiñca āgāmi-karmanām
nalinīdalagatajalavat jñāninām sambandho nāsti |*

The agami karma is also destroyed by knowledge and the wise man is not affected by the water on it (padma patram ivambhasa). [Verse 38. 2]

Verse 38. 3

किञ्च ये ज्ञानिनं स्तुवन्ति भजन्ति अर्चयन्ति
तान्प्राति ज्ञानिकृतं आगामि पुण्यं गच्छति।
ये ज्ञानिनं निन्दन्ति द्विषन्ति दुःखप्रादानं कुर्वन्ति तान्प्राति
ज्ञानिकृतं सर्वमागामि क्रियमाणं यदवाच्यं कर्म पापात्मकं
तद्गच्छति। सुहृदः पुण्यकृत्यं दुर्हृदः पापकृत्यं गृह्णन्ति।

*Kiñca ye jñāninam stuvanti bhajanti arcayanti
tānprati jñānikṛtam āgāmi puṇyam gacchati|
Ye jñāninam nindanti dviṣanti duḥkhapradānam kurvanti tānprati
jñānikṛtam sarvamāgāmi kriyamānam yadavācyaṁ karma pāpātmakam
tadgacchati| Suhṛdah puṇyakṛtyam duḥṛdah pāpakṛtyam grhṇanti|*

Further, to those who praise, serve and worship the wise man, go the results of the actions done by the wise man. To those who criticise, hate or cause pain to the wise man go the results of all unpraise worthy and sinful actions done by the wise man. [Verse 38. 3]

Verse 38. 4

तथा चात्मवित्संसारं तीर्त्वा ब्रह्मानन्दमिहैव प्राप्नोति ।
तरति शोकमात्मवित् इति श्रुतेः ।
तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथ वा ।
ज्ञानसंप्राप्तिसमये मुक्तोऽसौ विगताशयः । इति स्मृतेश्च ।

*Tathā cātmavitsamsāram tīrtvā brahmānanda-
mihaiva prāpnoti | Tarati śokamātmavit iti śruteh |
Tanum tyajatu vā kāśyām śvapacasya grhe 'tha vā |
Jñānasamprāptisamaye mukto 'sau vigatāśayah |
Iti smrteśca |*

Thus the knower of the Self, having crossed samsara, attains supreme Bliss here itself. The Sruti affirms - the knower of the Self goes beyond all sorrow. Let the wise man cast off his body in Kasi or in the house of a dog-eater (it is immaterial because) at the time of gaining knowledge (itself) he is liberated, being freed from all the results of his actions. So assert the Smrtis too. [Verse 38. 4]